UNITY

Freedom, Fellowship and Character in Religion.

VOLUME XXVII — CHICAGO, APRIL 23, 1891. — NUMBER 8

UNITY.

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CHARLES H. KERR & CO., PUBLISHERS, 175 DEARBORN STREET, CHICAGO.

Weekly: $1.00 per year.—Single copy 5 cents.

Advertising, 12 cents per line; business notices 24 cents per line. Advertisements of book publishers received direct; other advertising through LORD & THOMAS, advertising agents, Chicago and New York. Readers of UNITY are requested to mention this paper when answering advertisements.

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Editorial.

HOWARD N. BROWN, of Brookline, Mass., preached at the church of the Messiah last Sunday, and will occupy the pulpit next Sunday. His face has been welcomed at Headquarters.

MR. EDWARD W. EMERSON, of Concord, spoke in the Church of the Unity, St. Louis, on Sunday morning April 12, to a full and delighted house. He gave two parlor lectures while here, and one on Thoreau at Memorial Hall. These four appearances, interspersed with sundry social occasions, have made him a circle of friends who will welcome him with warm greetings when he comes this way again.

A WRITER in the *Sunday School Times* says, very pertinently, that "there is no such thing as a balance of good or of evil in the moral life. No right doing on one side can make a wrong doing on the other side right, any more than a wrong doing on one side can make a right doing on the other side wrong." He applies this to the Christian life. The moral failures of the professing Christian are not to be compensated by excellencies on another side of his nature; each is to be estimated intrinsically. There is much truth in this, but suppose the principle were applied to the entire system of Christian theology, which is based on an exactly opposite theory, viz., that the balance between a corrupt human nature and the divine ideal of goodness is only to be gained by the sacrifice of a blameless intermediary agent, the vicarious sufferings and death of a Christ! Even the orthodox world, however, is rapidly outgrowing what has been well called the "commercial" idea of religion, though writers like the one from whom we have quoted do not perceive the full application of the principle of personal moral accountability they so willingly admit in all minor questions.

MARY E. BURT, of this city, has a bright and searching article in the April *Atlantic* entitled "The Muses in the Common School," which we commend not only to the reading of every school teacher but to every parent and preacher. We know of no one in these days who does more towards bringing "literature to the front" than Miss Burt, and we know of nothing that has a better right to be there. For it represents the perennial forces in life.

A POSTAL card reached this office not long ago, from far-off Sophia in Bulgaria, affording an illustration of that tender agony that glorifies the human heart in all climes and behind all race distinctions. In quaint idiom the writer asks the discontinuance of UNITY, because the person to whom it was addressed, "is dead nearly a year ago, so there is no one who could read the paper, and his parents requested me to write you to inform you to send the paper no more. It makes them feel bad to think about him and cry! If you know the person that sends the paper give him to know that our Georga Venediwoff is no more here."

THE April number of *Harper's Monthly* contains an extended article on Wisconsin by the newly elected senator, William F. Vilas. This and the article in the *Cosmopolitan* by Senator Peffar of Kansas, referred to elsewhere, warrant the hope that eventually the United States will develop a class of men who are at once public spirited, able and willing to take a hand in the political problems of the government, and at the same time be interested in the quieter, more cosmopolitan pursuits of the scholar, the thinker and the investigator; a class which makes England rich, of which such men as John Morley and Sir John Lubbock, are conspicuous examples.

A WRITER for the secular press calls attention to the enormous waste of certain natural supplies which are so closely related to man's comfort and welfare that it would seem he could not overlook the need of wise forethought for the future. In illustration mention is made of the fact that in some parts of Pennsylvania the street-lamps are kept burning all day because the abundant supply of natural gas in that region makes this practice cheaper than the cost of lighting and extinguishing. Another example is found in the lavish burning out of certain gas wells in Indiana for mere purposes of display. The writer concludes that if present reckless practices are adhered to we shall not have a single unexhausted pocket of natural gas left. The waste from which our large supplies of petroleum and timber are constantly suffering is also used to illustrate the same point; but we trust the extravagant and careless methods which characterize modern living in all its aspects are but the signs of misused energy and power which in time will correct themselves, and be applied to better ends.

MISS JOSEPHINE LOCKE, the vigorous apostle of art in the public and other schools of Chicago struck off this admirable sentence recently in a lecture given in Boston: "The highest art is to see good in your neighbor." Later in the same lecture, during a protest against some artificial methods in art, she might have startled the dwellers at the "Hub" with this sentence: "All this may be new to Boston, but it is not new to Chicago, where we are *not afraid for the truth*. We protest against this in Chicago: It must be changed and the West will change it if the East can't."

WE can not too heartily commend the action of Mr. Kern, member of the House Committee at Springfield, in his draft of a bill providing that in cities of more than 200,000 the term of office of mayor shall be four instead of two years, and that the incumbent shall not be eligible to re-election for four years after the expiration of his term. In no other way can the "spoils" principle in modern politics be eliminated except by making the immediate re-election of our executive officers impossible, thus giving them the opportunity to perform the duties of their office with a single mind, undisturbed by the hope of continuation in power. The principle Mr. Kern seeks to apply to municipal politics is equally applicable to national affairs, and we hope to live to see the day when the President of the United States is elected for a term of six years, with a constitutional provision making it impossible he should become his own successor.

ANY word from so clear and intelligent a pen as that which Mr. B. F. Underwood wields is always welcome to our columns. Doubtless the criticism which appears in another column against an editorial utterance in UNITY contains some logical merit, but we think it omewhat hypercritical. We have little interest in the kind of definitions against which Mr. Underwood utters his protest, and meant not to give that unqualified sanction to the one quoted which may have appeared. But, admitting man's powerlessness to divine the thought of God, some vague shadowy image of the same must always hold its place in the *sub-conscious* region of his mental perceptions. The great questions of the origin of things we agree with Mr. Underwood to be veiled to man's *philosophical* apprehension; but hope and imagination, and *thought* too, will continually dwell on these questions and shape their ever-revolving and dissolving theories. As one of these speculative *guesses* we quoted the passage referred to, which, like every other attempted definition has its logical weaknesses, but for all that struck us as being very suggestive.

THERE is no man living whom liberal thinkers of all schools more delight to honor than John Morley; and it will be matter of gratification to such to learn from a recent writer that if the author of these admirable studies in the French revolution which he hopes some day to put together and finish as a complete history "had a vice, he might become prime minister." Not that the English government bids for vice above virtue in the selection of its representatives, but that it likes best "a man who has some share of human weakness." This is only to say that Mr. Morley's nature is one of more than usual self-poise and self-control, which have not however, degenerated into British phlegm, and which, in spite of the seeming absence of enthusiasm, still endear him to the popular heart. Mr. Stead, editor of the *Pall Mall Gazette*, pronounces Mr. Morley "a puritan who has missed his way," by which is meant that though an agnostic in his philosophy he is a man who at heart "is the most profoundly imbued with the religious idea." This is a distinction the popular intelligence is just beginning to grasp, and which UNITY claims as part of its mission to help the world see more clearly.

AN article in the New York *Post* contains a severe, but not wholly unjust charge against New England Unitarianism. The connection in the popular mind between Boston and Unitarianism is largely a delusion, the *Post* thinks; whatever was once the case, there being now more orthodox ministers in and around that city than Unitarian. The reason given for this change is the decline of that apostolic spirit in the ranks of Eastern Unitarianism which once made it such a power. The quality of the early leaders, their intellectaal strength and moral fearlessness made orthodoxy afraid of Unitarianism, which now we are told by this outside critic "has long ceased to be a fighting force." The writer adds that Unitarianism is losing its attraction for its own members, and that the children of the old supporters of the church are wandering to other folds, notably to the Episcopal, which under the magnetic preaching of Phillips Brooks has made rapid strides to power within the past few years in New England. We believe, as we have said, that there is far more truth than fancy in this picture, and the cause is acutely discerned. Liberal orthodoxy has more than caught up with conservative Unitarianism, for while reaching the same intellectual conclusions, it has kept its own spiritual zeal and conviction. We speak without rancor, but deliberately, when we say that modern thought has no longer place, either logically or historically, for that phase of religious belief known as old-fashioned Unitarianism, that which stands only for a milder sort of dogma. The only Unitarianism now of any worth to thinking minds is that which plants itself firmly and unreservedly on the *principle* of reason in religion, and on the moral consciousness of man.

Church Metempsychosis.

The old "West Church" is a spiritual as well as a geographical landmark in Boston. It is a place consecrated by the long and historic ministries of Drs. Mayhew, Lowell and Bartol. And now Boston is confronted with the perplexity and anxiety as to what will become of this landmark. The age of Dr. Bartol has necessitated his abandoning the active work of the pulpit, and the center of population has moved away from the old building. Shall the foundation be transferred to some new territory with a new building but the old name; a new pastor but the old spirit? Or shall

it be sold, the proceeds divided among the surviving members, for them to administer according to their own judgment? The former plan seems to be by far the more fitting. It is the ideal thing to do. The latter plan, so far as we can judge at this distance seems to be the more available and practicable as estimated by members themselves. But even if the latter and apparently grim alternative were to come to pass yet let no one consider the "Old West Church" as having ceased to live. It will be at the worst but a case of terrestrial transmigration of soul. The spirit of Mayhew, the culture of Lowell and the prophetic deliverances of Bartol are among the most certain of living things in the United States. Their work abides and the old "West Church" membership is found scattered from the Atlantic to the Pacific. If a transfer of property is to be made, why not transfer the dollars to the place where the large proportion of the "West Church" constituency is, where there is room for and need of it? There would be more than poetic fitness if a part, if not the whole, of the money deposit accumulated around the history of the "West Church" should be transferred to western fields. For the church committed to independency and to untrammelled fellowship for a longer time and in a more marked way, perhaps, than any other church in Boston to be transplanted to Chicago, would only be for it to follow many of its children. In the West it would begin again a new and increased life.

A few years ago the friends of independency in religion everywhere mourned the necessity that compelled O. B. Frothingham to abandon his public ministry in New York City, and the property involved was sold and distributed among other activities. Three thousand dollars of that money came westward and was intrusted to the Western Unitarian Conference. That body set it aside, for the time being at least, as a fund to be known as the "O. B. Frothingham Fund." It came in the nick of time. Upon it the Conference was enabled to bank through the critical years in which it lost so much of its support for freedom and for conscience. Without the staying power of that "collateral," the Western Conference, to all earthly seemings, would have had to go to the wall, at least for a time. This Fund is still intact, ready to strengthen and increase the potency of that work of Mr. Frothingham which did not cease when disease disabled his body. Let this small illustration of the mutability of spiritual force rebuke the misgivings that so often take possession of us, that a change of circumstances, or a loss of externalities, may imply a demoralization or a degeneration of the spirit. Why not let the "West Church" of Boston come *west* and reappear again, not, perhaps, imprisoned in material form but vitalizing a hundred churches, or better yet propagating the faith that is larger than and independent of all churches. due the "West Church" is to be dis- embodied let it find its re-incarnation in Chicago, whither so much of its spirit has already come.

The Providence of the Unknown.

It is common to hear complaints, even from liberals who mean to be entirely loyal to the principles of their faith, against the enforced silence and reserve with which many of the most vital needs of human consciousness must be met, the absence of exact knowledge respecting certain sides of man's nature, and the degree of response thereto afforded outside. In a word, it is quite common to hear those thoroughly committed to the methods and genius of a rational faith, regretting that they can no longer support themselves with the conclusions that belong to a different form. This thought is continually presenting itself anew for discussion at the devotional meetings of our conferences and kindred assemblies, where the purpose is to discover and enjoy the purely religious element in our faith, to demonstrate the latter's kinship with the beauty-loving and worshipful instincts in man. We see it in the apologetic attitude often taken at such meetings, the attempt to explain why and how rational religion is consonant with spiritual aspiration and devoutness, and the repeated excuses that are made for the average liberal's coldness and awkward uncertainty in all religious exercises. We are in this respect the object of much pity and distrust among our orthodox friends, who tell us that ours is a good enough faith to work by in the practical concerns of life, but is destitute of real religious merit or inspiration, that it provides wide room for the exercise of reason and conscience, but none for true spiritual feeling,—plenty of room for ethics but none for worship, prayer and praise. But it is of less importance that our orthodox critics say these things of us than that many of us say them of ourselves, say them unthinkingly, unkindly and unwisely. *Unthinkingly*, for we do not consider the implication against our own intelligence and intellectual sincerity any confession must contain of an accepted form of faith which meets only half, and that the lower and poorer half, of man's needs; *unkindly*, for in our momentary impatience and blindness we do not pause to reflect on the weighty charge of insufficiency such complaints must bring against our still-professed beliefs and principles, and *unwisely* because such complaints show us to be, what indeed we are, mere tyros in the understanding of the true merits and bearing of the principles we have espoused.

To put the case less abstractly, the rationalist who, not lessening the least his mental hold on the main principles of his belief, yet permits himself to deplore the missing elements that belong to more dogmatic forms of faith, shows how little he has learned of the spiritual possibilities of the new, and the romantic illusions he still cherishes in regard to the old. The rationalist who, basing belief and conduct on the thought of changeless law, a universe of progressive order and harmony, yet permits himself to lapse into complaints because he can no longer profit by that belief about prayer which sustains his Presbyterian neighbor; who wishes to eat his cake and have it too, to divorce the understanding from superstition, yet still coddle the imagination with worn out tricks and fancies, who no longer believes in the old notion of prayer, condemns and ridicules it, yet in sentimental moments wishes to reap the benefits of such a belief,—who, convinced that gravitation is a useful principle, still, thinks mournfully of the advantages that might lie in man's power to occasionally walk on air,—what shall be said of this kind of rationalist, except to wish, for the sake of the cause he so weakens and travesties, his kind were less numerous. This type of rationalist is apt to plume himself on the thought that he is a man of finer grain than his fellows, of deeper spiritual nature and greater faith. He is, on the contrary, one of least faith, for he has not yet begun to estimate the religious power and inspiration that lie in a purely rational conception of things. This conception has reached him as an intellectual conclusion only, poorly apprehended even at that, without the aid, both to the understanding and to hope, which a loving and aspiring imagination can give it. He makes of "law" a cold and forbidding abstraction, exclusive and prohibitory in its action, as dead to heart and fancy as the atoms of matter with which it deals. "Providence," being a term so misused in the past, must lie, he thinks, entirely outside this new conception. Religion having taught man to believe in a known and demonstrated Providence that if hidden was within easy call, he can not realize the measure of providence that lies in the thought of the Unknown. The Unknown, let it be admitted,—and as we make general definition of the term,—forms the large tract of religious trust and aspiration to the scientific rationalist; but all the spiritual experience of the past should forbid our longer peopling this region with dark and frightful specters.

Geography has well shown that the new, undiscovered realms, which only venturesome spirits like Columbus or Pizarro dare to penetrate, are always of far richer beauty and promise to man than the old. The modern thought of the Unknown is much less abstract and perplexing to the general intelligence than the thought of monotheism, as opposed to the prevailing polythesim of the times, was to the early Christian understanding. It is only a question of time, and rapidly-advancing time, when the religious possibilities that lie inclosed in this thought, the helps to a true spiritual philosophy combining faith and worship, shall manifest themselves. When, therefore, we incline to make weak complaints against this basic principle of our belief, to mourn for those aids to religious feeling and practical usefulness which the adherents of the old theology seem to possess, let us stop and ask ourselves if we are really sincere. We should be careful not to mistake sentiment for sound conviction here. If we dismiss idle fears and regrets we shall discover that we are not only better satisfied, intellectually, with the new faith we have adopted, but that we are actually stronger and happier in it. We shall know that miracle affords as treacherous footing for faith as for reason, that the old thought of prayer is not only less strengthening to the will but less uplifting to the heart than the modern idea, which dismisses it altogether as petition, and names it spoken aspiration instead; that the thought of the Unknown, for from excluding the idea of Providence, but enlarges and diffuses it throughout all nature. We are yet to learn what incentives to courage, effort and faith lie in that *unfinished* state of things in which man must work to the end of time. We do not know what hopeless paralysis of will and intelligence is spared us in the blessed uncertainties that surround us on every side, what power of spiritual resolution, comfort and cheer lie in the fact that the path before us is illumined only as we tread it, that positive knowledge can be affirmed only of yesterday and to-day, and that tomorrow is still shrouded in the mystery that, at once, warns and beckons.

C. P. W.

Gerald Massey in an indignant burst of rhythm published in the April *Arena*, remembers over Bradlaugh's grave his brutal ejection from the House of Commons on account of his free-thinking tendencies. We make room for the following:

"Over his ashes they pray for peace,
Who have helped to quench his fiery glow;
But not for an hour will our battle cease;
Our spoils of triumph his tomb shall strow?

"'Tis one more lost of unnumbered lives,
Wrecked, or taken by tortures slow!
'Tis the common lot of the Thinker who strives
To the death for Tyranny's overthrow!

"Deeds, not words, for our champion brave,
Deeds that will lighten the weight of woe.
I may not follow his dust to the grave,
But I shall be with you when facing the foe."

In love of home, the love of country has its rise.—*Old Curiosity Shop.*

Men and Things.

Lady Shelley has completed arrangements for the placing of the monument designed by Onslow Ford, and destined for the grave in which Shelley's heart lies buried, in the English cemetery at Rome.

Harvard University has declined, by action of her board of overseers, reversing the vote of the faculty, to have the number of courses for the A. B. degree shortened to sixteen; that is that the period of undergraduate study be made three instead of four years.

Sad, indeed, is the breaking up of love and labor ties. It is to the regret of the inmates of the parsonage as of the parish that circumstances call Mr. Greenman eastward, and that the Winona Parish will soon be obliged to seek a new pastor. A recent visit there revealed to the editor of Unity the right spirit and confident energy.

Benn Pitman, of Cincinnati, is said to regard with satisfaction the fact that he was christened by George Crabbe, the English poet, rector of the parish in which Mr. Pitman was born. He recalls the poet's description of a meeting with Wesley in the latter's old age, when the great preacher received Crabbe with "benevolent politeness."

The monument to be erected in Tennessee over the remains of Davy Crockett, the famous hunter, is to be of Tennessee granite, and something over thirty-seven feet high. It is to have various designs representing pioneer life. Col. Crockett looks down over the grizzly bear he loved to hunt, but the wise coon that always came down without waiting to be shot is strangely left out of the design, says one of our exchanges.

We learn from the *Reform Advocate* that the holy synod of the Russian church has issued an order that all converted Jews shall attend public worship of the orthodox faith at least once in every week or be deemed to have relapsed into Judaism. They are also in every instance to make a recantation of their Jewish belief before baptism and to be kept on probation at least six months. All those who relapse must be reported for punishment to the civil authorities.

Dr. Krause, in a Vienna journal, refers to the interesting fact that Queen Victoria attaches importance to certain omens. By her command Mr. Martin, Director of the Institute for the Blind, has attended to the making of the cradle for the newly born child of Princess Beatrice of Battenberg. The cradle is to be made entirely by blind men and women. The Queen, it is asserted, believes that objects made by them bring good luck. This, if true, has been rightly called "blind faith."

The revival of personal interest in John Wesley, consequent upon the celebration of the centennial anniversary of his death, developed the fact that he was the author, as far as can be traced, of the phrase, "Cleanliness is next to godliness," which is familiar to everybody, and is generally attributed to the Bible. The words, "Cleanliness is indeed next to godliness," are to be found in a sermon by Wesley on "Dress," which is published in the voluminous collection of his works.

The senior editor has been much on wheels of late, and speaks of the model Unitarian Club they have in Kansas City. Nearly one hundred and fifty ladies and gentlemen, with a large sprinkling of youth, sat down to the tempting tables at the Coates House on the 7th inst; although there is but one Unitarian society in the place. The chair was taken by a member of the board of trustees, and after the repast Joseph A. Graham of the local press, read an admirable paper on "The theater and its relations to society," followed by discussion. Mr. Roberts is happy, as he should be, as pastor of a prosperous society with ever growing opportunities and influence.

It would seem that the Pullman Car business which for so long a time assumed that it had achieved perfection in its patterns, is about to take a new start. The vestibule attachment has suggested to the inventive mind still other combinations of luxury like that which has been achieved in the compartment sleeping cars that are now being run by the Chicago & Alton Road between this city and St. Louis. The car contains in addition to six sleeping sections of the ordinary pattern, four private compartments furnished with hot and cold water, each compartment containing two double berths and arranged so that they may be thrown into larger suites. Each car is seventy feet long, weighs a hundred thousand pounds and cost $40,000. If these privileges meant an increase of tariff, we would not take so much delight in them. But one rides at the same rate and sleeps at the same cost. This shows how corporations are moving towards the conveniences and comforts of the public, and it will not be long before other roads must follow the lead of this one which has always been one of the most comfortable and luxurious lines leading out of Chicago.

Contributed and Selected.

The Church Without a Bell.

Over hills and valleys,
Over prairies wide,
Quiet call the Church-bells
To the altar side.
High in old cathedrals
Chant the brazen lips;
Through the leafy byways
Airy pleading slips.

At the sound the worker
Pauses in his toil;
Heaven's a little nearer,
Stars are in the soil!
At the sound the Sundays
With low music fill;
Hark! the lands are singing,
Then, with prayer are still.

But there needs no Church-bell
With its mellow peal!
Softer, sweeter calling,
Mystic voices steal:
All the shadowy valleys
Memory calls her own.
All the spirit's hilltops
Listen for the tone.

They are calling, calling
Now to you and me;
Every shame repented,
Every loyalty,
Every loss and sorrow,
Joys that come and bide,
Are God's summons calling
To the altar side.

—*Rev. W. C. Gannett.*

Love Thy Neighbor as Thyself.

This divine command is generally interpreted from the standpoint of the concrete and the individual. That is, our neighbor is supposed to be any one with whom we are brought in contact anywhere, whose individual needs and happiness must, in theory at least, be objects of interest equal with our own. Christians universally recognize this interpretation as just and righteous, and willingly grant their highest admiration and respect to the man of benevolence, the philanthropist, the evident seeker after the good of others. The hearts of these good men are thus cheered, and they are encouraged to go forward, by the approbation of their fellows. But this very recognition, implying a setting apart of certain people to do that which all should do, prevents, in a measure, a general appreciation of the more abstract interpretation of the command, and its broader and deeper significance.

Right-feeling people realize in an obscure way that they should love all mankind, and that the interests of the individual should be made subordinate to those of society. This is social law, and offers a problem social reformers are constantly and conscientiously endeavoring to solve. The cordial response which their efforts, on paper, meet, is testified by the popularity of a book like Mr. Bellamy's "Looking Backward," and seems to contradict my assertion of the non-appreciation of the widest significance of the command.

But every one who has attempted to do something in a purely public-spirited way, has found before him much more of the friction of opposition than of the smoothed paths of support. Men can comprehend the possibility of a dollar being given to a beggar, a meal to the starving, a refuge to the helpless and such like charities, without hope or thought of reward. They can even measure large bequests, sometimes, by the rule of unselfishness, or without regard to the glory attached to such things; they can go still farther and join with others in a battle, which means, perhaps, the utmost self-sacrifice for a cause. Yet to ninety-nine out of every hundred men it is incomprehensible that any man should not only advocate some measure, for the good of his city, state or country, but work for it as heartily and earnestly as if it was a personal matter.

This lack of comprehension, of disinterested public labor is the greatest stumbling-block in the way of the world's material and moral progress. I should like to emphasize every word of that statement. It may be said, most truly, that steps in progress can not be appreciated save by a select class—the thoughtful and intelligent. But do the thoughtful and intelligent, or those who should be so, always lend a helping hand, or speak the friendly word to the man who is striving for something, which while it benefits mankind, will not in any other way redound to his or their honor? Is it not from this class of people he meets the most opposition? Do they not plant the thorns of discouragement most often in his way? Is not his motive impugned and his work misjudged more often by them than by his humbler neighbors? These questions are worth pondering.

It is not personal appreciation the public-spirited man cares for—he would far rather be separated entirely, in people's opinion, from what he is aiming to do, or at most to be considered as an intrinsic part of it. But even in this he is disappointed. If his work attracts sufficient attention, his personality is brought into notice almost invariably, by covert or open accusations of motives of self-interest. Or worse still and commoner still, he is tempted to real or assumed motives of self-interest by the expectancy of others, and by their openly manifested contempt for one who forgets or subordinates his own to general interests. Yet if he is able to stem the tide until his purpose is about achieved, his imperfect human nature must usually be called upon to meet another shock;—hundreds of his fellows stand ready to reap what he has sown, to come in at the last moment and take the credit and get the honor for what he has done. Fortunately for our hopes in the future perfection of human character, his unselfishness is generally proof against this last straw, and he goes on his way rejoicing that his work is accomplished. But can we expect public spirit to be general, while it demands of man the rarest of all virtues, the love that "endureth all things" for the sake of that ever needy neighbor—Mankind?

MARY E. CARDWILL.

A Definition of God.

UNITY quotes approvingly a definition of God as "the sum of those experiences to which we have to conform, those manifestations of nature which we cannot forbear, those laws of cosmic existence which we have to obey."

If God is "realities of experience," why not define him as all the realities of experience and not simply as "those to which we have to conform." If one class of "realities of experience"—"those to which we have to conform"—constitutes God, what do the other "realities of experience"—those to which we do not have to conform—constitute. If one class is God, and the other is not, then there are realities of experience fundamentally unlike. Is this monism or moonism?

Again God is "those manifestations of nature which we cannot forbear." If God is "manifestations" merely, why not define him as *all* the manifestations of nature, whether we can "forbear" them or not. But why define God as "manifestations of nature." If one say that God is that ultimate reality which is manifested in nature, or is nature, is the universe in its entirety, he says what is entitled to the consideration of a thinker; but who, with any philosophic capacity and ability to express his thought, will say that God is certain manifestations of nature—those "which we can not forbear."

And God is "those laws of cosmic existence which we have to obey." Are there some laws of cosmic existence which we do not have to obey? But why call God "laws of cosmic existence"? Laws are modes of action. They do not exist *per se*. In strictness of speech the laws of nature do not govern, do not determine nature's operations. They are rather those uniform modes of action determined, I should say, by the constitution or nature of that which is the basis of all phenomena, and are expressions of the ultimate reality, or modes in which it manifests itself to the human mind. Where is the logic in declaring that these modes of action, these expressions of power, are the veritable reality, God? If the word "God" is used to indicate that which is self-existent and eternal, the ultimate basis of all activity, why not say God is that which supplies all "realities of experience," rather than that God is "those laws of cosmic existence which we have to obey."

The entire definition seems to me to indicate crudeness and confusion of thought.

B. F. U.

Chicago.

How One Church Looks at It.

We give below a couple of pages from the recently published Annual of All Souls Church, Chicago, for the year 1891. Inasmuch as it concerns a matter in which all our churches are interested, we reprint it, not simply for what contribution it makes to the subject under discussion, but to commend the example to other churches. It is good to face all such questions and to acquaint the constituency, as far as possible, with the questions involved and the actions taken upon the same.—ED.

It having become necesary to take definite action in regard to our church forming a branch Alliance of the "National Alliance of Unitarian and other Liberal Christian Women," after the most careful deliberation the following resolutions were passed by the Executive Committee of the church, at its February, 1891, meeting:

"WHEREAS, This church has, since its organization, strenuously opposed the introduction of any fellowship test-word into its name or the name of any organization with which it is connected, and,

"WHEREAS, We believe that the Women's Western Unitarian Conference is more nearly in harmony with the spirit of the West and more fully cognizant of the needs and wants of the western churches, therefore be it

"*Resolved*, That it is inexpedient for this church or its women to organize a branch of the 'National Alliance of Unitarian and other Liberal Christian Women' under the present name or while it is thus organized, and that we urge upon our women and the women of the west to support the Women's Western Unitarian Conference, to maintain it as a separate organization, and if any union be made with the Alliance it be on the basis of co-ordinate bodies."

These resolutions were unanimously passed and it was further voted that a meeting of the women of the parish be called, and the action of the committee be presented and explained to them for their consideration. Such a meeting was held on February 10. Forty-three women were present, and after careful explanation and free discussion, the action of the executive committee was indorsed by a vote of thirty-eight. The remaining five were nearly all visitors.

The committee and the women voting above were actuated by the following considerations:

1. They remembered that the nondoctrinal position of the Western Unitarian Conference has been the cause of its practical ostracism and disfellowshiping on the part of the National Unitarian organizations, to the lines of which organizations the Alliance is, by its constitution, pledged, and that the words "Liberal Christian" were forced into the constitution by a pressure from those who were suspicious of, and antagonistic to a nondoctrinal basis. These words mean something, and any good-natured attempts to make them seem to mean less than they do, will only prolong the difficulties of reaching an understanding.

2. They felt that two mistakes do not make a right, that the concessions, for peace' sake, on the part of certain representatives of the women of the West at Philadelphia, in 1889, should not be interpreted as indorsement, or insisted on as binding on those who were not there, or as limiting all future action.

3. For our women to go into the Alliance would be either to do it with a compromised conscience, because they were leaving behind them some of their sisters, or to go in with the deliberate intention of being a disturbing minority, always urging a repeal. The experience of the national organizations and ecclesiasticism in general does not warrant much hope for readjustment from the inside. It is obvious to us that the majority of the Unitarian women want that doctrinal limitation implied in the constitution of the Alliance, and our women want the other kind of Unitarian organization. They feel that it is their duty, as women, to stand with the brethren of the Western Unitarian Conference, and take the reproach and insulation visited upon them, and they believe that in that way they will best serve their common cause. To their mind this does not debar them from practical fellowship and co-operation with those who work in the Alliance. In a non-official way they will stand ready to co-operate with them in all their work, and they hope to exchange all courtesies in a cordial manner.

4. Doctrinal reasons all aside, they believe that a confederation of independent organizations is better than an attempt to organize under one management with the central administration, and that on the eastern coast of this great country any official representation on a national board of the western field, based on a numerical apportionment, would be wholly inadequate to represent the far-reaching, important interests of the Mississippi Valley. An independent center in Chicago, New York, San Francisco, and other natural centers of population and organization, seems to be the more desirable ideal. Such national co-operation and fellowship would naturally spring up from such organizations as would make a national combination for advisory and inspirational purposes possible and real.

It was the intention of the Executive Committee to print the entire correspondence between it and the representative of the National Alliance concerning this matter in this Annual, in accordance with the custom that brings all the important transactions of the year before the congregation in this way. But out of deference to the expressed wish of our eastern friends we withhold it, as they feel that "published communications, owing to the limitation of words, can never express all that is meant," and they therefore "prefer not to have any publication of the mutual correspondence in the manual or elsewhere."

It is with extreme regret that we withhold from print this correspondence which defined our position clearly, was altogether courteous, and did much credit to the kindly feeling and the wishes of our eastern sisters.

These letters are now in the hands of Mrs. Lackersteen, and open to the inspection of any one interested. They will be duly spread upon the records of this church.

Notice.

The undersigned desires to answer by this means several inquiries received through the mail and otherwise, respecting the method of voting at the coming annual meeting of the Women's Western Unitarian Conference; whether the right to vote will be given to delegates or to members. The Women's Conference has never been a strictly delegated body, far less pains having been taken by its board of officers to arouse interest in its work through delegates than by securing single memberships. It has from the date of its organization voted both by members and delegates. If called for, therefore, at the next meeting, the Chair will have to rule that all members and delegates are entitled to vote, basing the ruling entirely on precedent. The present system has been criticised as unjust, and is at any time subject to such constitutional change as the members of the Conference may see fit to make; though it is doubtful if any other method of procedure would prove, any more than the present one, entirely just and logical in *all* its bearings.

CELIA P. WOOLLEY,
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Church Door Pulpit.

The Prodigal Son.

By Rev. J. H. Long, Unity Church, Camden, N. J.

There is among many estimable Christians a very unfortunate tendency to exaggerate the literary beauties of the Bible; and in no case is this tendency more clearly seen than in the Parable of the Prodigal Son; upon which, from time immemorial, the most extravagant eulogiums have been heaped. It has been called the masterpiece of literature, the fairest picture ever thrown upon canvas; and the inevitable result has ensued,—a feeling of disappointment, a mental reaction, as it were, which prevents us from getting the good which the parable, if rightly interpreted, will undoubtedly convey. To continue this thought for a moment: This same feeling comes over me, and no doubt over others, whenever extravagant praise is showered upon the Bible as a literary work. Not that I would for a moment depreciate the literary excellence of the Bible. There are numberless beautiful passages to be found therein. There are other passages which, at any rate in their English garb, are anything but beautiful. What is needed in this, as in everything else, is honesty—mental honesty, which shall enable us to bestow and to withhold praise, according to the sincere dictates of our conscience. For it is to be feared that this eulogistic strain is too often simulated, and results from a desire to propitiate divine favor. It is too often the same spirit as that which prompts the servile subject of some eastern potentate to solicit the royal smile by extravagant recitations of his monarch's greatness. Further, have we any warrant for saying that Christ ever claimed great literary merit for His words? Christ's object was, I imagine, to use as direct, simple language as possible; and it is no part of honest, manly reverence to discover literary excellence where its existence has never been claimed. Such a course merely defeats its object; it produces, not admiration for the so-called literary gem, but a want of confidence in a book which, it is presumed, needs so unfair laudation in order to support its position.

To return, however, to our subject: There is no doubt that the Parable of the Prodigal Son is a story at once touching and truthful; touching in its simple, homelike pathos, the truthful in its delineation of Eastern life and of the human heart.

We all know the story; and it can be told no more simply than in the words of the sacred writer, as they have just been read. Let us consider the lessons of this parable. The first and great lesson is that "As a man soweth, so shall he also reap." And the second is that all God requires of man is "That the wicked shall forsake his way and the unrighteous man his thoughts; and return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."

The first lesson is, I say, that as a man soweth, so shall he also reap; or, as it is elsewhere written, "The wages of sin is death."

The two sons of the father were surrounded with all the comfort, the simple luxury, which attended life in that day and land. For as it seems, their father was a man of wealth and standing, a man of flocks and herds, of menservants and of maidservants. He was, moreover, a kindly man, full of love towards his sons, and ever ready to gratify their reasonable requests. But there seized the younger brother (and I shall not refer to the elder brother, as his share in the parable is a minor one)—there seized the younger brother an eager longing to go forth into the great world, to taste its forbidden pleasures, and, free from parental control, to live a man among men. And notice, this was, as far as we can judge, not an honorable, not a courageous love of adventure, which impelled him to leave his father's roof. Against a manly longing to see our beautiful world, to carve out a name among earth's pioneers and heroes, nothing can be said. Every brave-hearted youth, at one time or another, is possessed with this desire, this spirit of honest adventure; and happy indeed it is for youth if that spirit, that crusader's fire, is never entirely extinguished by the pitiless greed of wealth. This world, indeed, were but a sorry world to-day had it not been for the adventurous daring of the past; the ever restless enthusiasm of a La Salle, a Cartier, a Di Gama, or a Stanley, who have listened to the voice of Nature, the grand old nurse. And Nature, now as ever, sings:

> "Come, wander with me, my child,
> Into regions as yet untrod;
> And read what is still unread
> In the wonderful works of God."

But it was not in this spirit that the younger son went forth, for we read: "The younger of them said to his father, 'Father, give me the portion of goods that falleth to me.' And he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living."

He went away that he might be free from parental control, and might enjoy the wicked pleasures of the world. And to digress for a moment, if there has ever been a time when there has shown itself, on the part of the young, a spirit of independence towards their parents, a lack of respect for those who have authority over them, that time is the present. Although in many a home there still lingers the old-time filial reverence for parents, the old-time respectful love of them, from how many homes has this feeling departed forever? In how many homes to-day do the children seem to regard those whom God has placed over them as obstacles to the gratification of their pleasures, as fetters upon their youthful liberty, obstacles and fetters to be swept aside as quickly and as ruthlessly as possible! It is a sad feature of all progress that it brings with its good very much that is evil. And this applies, in some measure, to the spirit of liberty, which is so characteristic of the age; with all the good it works, it still has a tendency to produce a contempt for authority,—an unbridled license. For what is license, but "liberty run mad?" It has seemed to me, however, that all the fault in many cases, is not with the children, but part lies with the parents. They, not unfrequently, have themselves to blame for this desire of their children to escape from the restraints of home. I mean, by reason of the rigid régime under which the family is brought up.

Nothing so tends to alienate a child's affections from the home, nothing so tends to promote untruthfulness and duplicity and excess, as too rigid a home life, too stern a puritanical rule. It is the fashion to speak in poetic terms of the "dear old homestead," but to many a man the mention of the old homestead calls up visions of innocent amusements denied, of innocent pleasures denounced. The bow too tightly bent will break. Youth debarred from lawful pleasures at home will seek them, and evil pleasures with them, abroad; and those honest, but misguided persons, who stamp as wicked and therefore unlawful, that which is not wicked, are active, albeit unwitting, agents in fostering the evils they would fain destroy.

To return, however: The young man went into a far country, and spent his substance in sinful pleasures, and no doubt he enjoyed these pleasures; for it is incorrect to say, as is so often said, for the sake of effect, that there is no pleasure in sin. If there were no pleasure therein, men would not yield to it, and there would be no merit in resisting it. There *is* a pleasure in sin, provided only conscience can be quieted, provided only we can forget that "for all these things we shall be called to account." And the young conscience is elastic, the world is very bright, sin is very alluring, and the end seems very far off. And then conscience may be seared. And what an awful thing this is, that conscience, whatever that may be (I am not discussing that now), may be seared. You remember the lines, and they are very true:

> "Sin is a monster of so frightful mien,
> That, to be hated, needs but to be seen;
> But, seen too oft, familiar with his face,
> We first endure, then pity, then embrace."

What a terrible thing this is, that the inward voice may be hushed, that the monitor may one day cease to warn!

But the prodigal was young and full of life. He stilled the somewhat importunate voice of conscience, he recked not of the future, for "youth was at the prow and pleasure at the helm." But the future became the present; pleasure no longer seemed what it once had been, for he had lost somewhat of his erstwhile zest. The bright colors of the morning had faded before the somber shades of coming night, and there began to fall about him a chill foreboding, a melancholy sadness, as one feels in some deserted banquet hall whence all the guests are fled. And then he sought to banish these somber visions, to drive away these foolish fancies, to forget them in still deeper draughts of pleasure. But, like Banquo's ghost, "they would not down." And friends deserted him, and wealth failed him; and he found himself a homeless, hungry wanderer on the rugged mountain side. He would fain have filled himself, we are told, "with the husks that the swine did eat, and no one gave unto him." And then indeed he realized that "whatsoever a man soweth, that shall he also reap." And we may believe in a God or not, we we may believe in a future life or not, there is no avoiding this inexorable law. The history of the world is one long illustration of this. The greatness of the Pharaohs is but a dream of the night. The scimitar of the Saracen has long since rusted in its scabbard. The haughty boast that "sunset never darkens the golden flag of Spain," is to-day but a memory of the past, and so the nations which now hold sway—unless they feel the truth of this law, they too shall have their day and cease to be. As there is a cause, so must there be an effect. "He who sows the wind must reap the whirlwind." And as of nations so of individuals. We are prone to forget this. Each day we live we are confronted with the question: Shall I do this, or shall I not? And we are inclined to think that, because it is only one act, or only a little act, therefore it matters not. But it does matter. Each little act leaves its impress—its impress upon our heart, upon our conscience, upon our face; for God writes upon our faces, to be seen and read of all men, our life's record,—the refining record of virtue, the debasing record of vice. It matters, also, when we come to break off an evil habit, for then it is that we discover that these little daily acts have twined themselves into a cable so strong that we are powerless in its grasp.

But to return. "And when he came to himself he said: How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and will go unto my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son." How wonderful is the softening effect of suffering! The world asks,—Why should there be such suffering; why should God not have made all on earth happiness and joy? I can not answer these questions. No one can explain the great problem of the origin of evil, or what is the same, the origin of sin. Its existence is one of those things we must accept; in a future world, perhaps, these questions may be answered. But we do know that, more than aught else, sorrow does purify the spirit, suffering does take away our hearts of stone and give us hearts of flesh. It is not in time of health and prosperity that we become patient and sympathetic. It is when we lie on a bed of pain, when we feel our own weakness, when we are tended by loving hands. Then it is that, as the violet crushed beneath the foot, the human heart exhales its sweetest perfume. The sacrament of sorrow is a great mystery; but suffering and sadness are, more often than we know, the ministering messengers of God's grace.

The prodigal, then, remembered his old home. Worn and weary, homeless and hungry, "I will arise," he said, "and go unto my father." And what a beautiful sentiment this is in man. The love of home and fatherland; the instinct which in loneliness and pain, in sickness and want, draws each one of us back to the spot—barren it may be in all else except loving memories—the spot which we call home! It is more than the result of habit, it is more than the effect of association; it is a foundation laid by God Himself upon which alone humanity many rear a stable social fabric, this world-wide love of home.

"And the prodigal arose and came to his father. And when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him."

And this brings us to the second lesson. And what is this lesson again? It is contained in an answer to the question, What did the father require as a prerequisite to acceptance and forgiveness? And the answer is: Merely sincere repentance, merely heartfelt contrition. And yet, no parable has been so largely employed by evangelical clergymen in their preaching as this parable of the prodigal son, a parable the whole teaching of which is directly opposed to the teachings of the orthodox churches. For what does orthodoxy say? It says that before forgiveness of sins there must be a blood offering, that before man can be saved God must die. Does the parable say this? As soon as the wanderer returned in honest repentance to his father, he was received with open arms. It was not necessary that the elder brother should suffer, it was not demanded that there should be any vicarious punishment. It was necessary only that the prodigal should show a sincere desire to amend his life, a sincere sorrow for his sins. And I would ask, does the strongest advocate of the doctrine of vicarious suffering find anything incongruous in the absence of the punishment of some one else before the prodigal is received? Not at all; so far as I know, such objection has never been taken to the beauty of the parable of the prodigal son. And so, in the touching words of the story: "It is meet that we should make merry and be glad, for this my son was dead and is alive again, was lost and is found."

The parable is, then, an epitome of the sinner's life; his wandering in the desert of sin, far from God his Father, his repentance and return, his joyous welcome home. And can we doubt that welcome? Can we doubt that

God will receive us? If we believe in Him as our Father, we must believe in his goodness; we must believe that He will receive us if we but put our trust in him.

The Study Table.

Books here noticed promptly sent on receipt of price by W. W. Knowles & Co., Publishers and Booksellers, 204 Dearborn St., Chicago.

Belief in God.—Its Origin, Nature and Basis. By Jacob Guld Schurman, Professor of Philosophy, Cornell University. New York: Charles Scribner's Sons.

This volume contains the lectures delivered by Dr. Schurman on the Winkley foundation at Andover Theological Seminary. It is a discussion of the Theistic problem leading to what the author terms *Anthropocosmic Theism*, to indicate its cosmic basis and also the interpretation of cosmos in terms of man. There is no narrowness in the tone of these lectures. One draws an almost frightened breath as he thinks of such sentences as these being uttered under the wing of Andover: "The ignorant rustic whose experience is narrow and whose mental activity is not much above the infantile range, is always sound in the faith. There is absolutely no limit to his credulity." . . . "The geologist disbelieves the Mosaic story of creation, which for the pious peasant is no poem but a literal record of fact. 'The prejudice against the supernatural' of which we hear so much, means only that the modern belief in natural law is casting out the prejudice for the supernatural which originates in the fears, imaginations and ignorance of primitive mankind." Agnosticism is discussed in the first lecture. After considerable dry humor at the expense of Professor Huxley, in his pride as fond father of the infant word, the need of the word is considered. As an expression for the attitude of suspended judgment the author finds it unnecessary; and if used to designate those who believe that theological problems deal with the unknowable and not merely the unknown, he regards the position it represents as an anachronism—a philosophic position which modern psychology has rendered meaningless. Before presenting any arguments the logical character of belief in God is considered at length. A proof akin to a mathematical demonstration is shown to be impossible in the nature of the case since this rests on the supreme simplicity of the element with which mathematics deals, space. Neither can we rest theistic belief upon induction since it can not depend upon any multiplication of separate experiences. It must be of the nature of scientific hypothesis in explanation of facts. "The most that can be claimed is, I conceive, that the belief is not absurd in itself; that it accounts for facts whose existence is admitted, and accounts for them more satisfactorily than any other theory." Although this is making the belief frankly hypothetical it at the same time shows that our proof of the existence of other people and of material substance is of the same nature.

The facts upon which this scientific hypothesis are based by Dr. Schurman, are the uniformity of nature and the psychological facts of man's spiritual life. The postulate of God as the cause of the world is the fundamental argument, since it is admitted that without this being first established the postulate of God as "Realizing Purpose," or as "Father of our Spirits" would have little weight. This causal argument is not the old one which looked toward an outside mechanic, but rests upon the inner connection of all existence in one unity in order to explain the universal fact of causal relations. "The truth of the argument from causality lies not in an extra-mundane Cause or Maker of a created world, but in an intra-mundane Cause or ground of an uncreated world." "For us, He is the universal life in which all individual activities are included as movements of a single organism." This reference to the position taken is inadequate. The book is full to the brim of such condensed material that an outline of all its features is impossible. The historical survey is of great interest and leads up to the theory that the true religious conception must be a combination of the Aryan and Semitic modes of regarding existence: "A synthesis of the Father of all spirits with the ground of all nature." Anything by this author is of great value to the busy reader since he has a peculiarly happy faculty of condensing wide ranges of profound studies into small compass and in a style of rarely equalled clearness. This little volume leaves one with the impression of having obtained a bird's-eye view of the history of philosophy and religion as well as a critique of logical method and a summary of the doubts and assurances that meet the modern thinker up to date. M. P. T.

MISS CHARLOTTE M. YONGE, in her sixty-seventh year, is writing her one hundred and first book. It is to be a story of the time of Vespasian.

THE Jewish Publication Society of America, will soon issue the first volume of the English translation of Graetz's "History of the Jews."

The Death Penalty. By Andrew J. Palm. New York: G. P. Putnam's Sons. Price, $1.25.

This book is No. LXVI of Questions of the Day Series, and is characterized by freshness and vigor of treatment. It is an interesting book upon an important subject well calculated to create a correct public opinion.

The author most successfully disposes of the two popular arguments in favor of capital punishment, viz., the Bible argument and that the death penalty makes life more secure. In the four states, Maine, Michigan, Rhode Island and Wisconsin, where capital punishment has been abolished, murders have become less frequent since the change. The scare theory is not effective, and in practice executions tend to suggest rather than to hinder murders.

Not fear of death, but respect for life deters from murder, just as not the fear of punishment, but respect for the rights of property, deters from theft.

The spirit of revenge must have originated the death penalty, but modern civilization no longer tolerates that spirit; the intelligence of this day demands that punishment shall be remedial and not retributive; and whatever may have been the exigencies of Hebrew society or of the Noachian age, Christ insisted upon a more excellent way than an eye for an eye, and a tooth for a tooth, and the spirit of the New Testament is no less binding upon Christendom than the letter of the Old. Among the eminent persons cited as opposed to capital punishment are Charles Sumner, Horatio Seymour, Horace Greeley and the poets Bryant, Whittier and Longfellow. One closes the book with its additional chapter upon War, with the desire to speed the day when these relics of barbarism shall disappear.

Periodicals.

THE opening article in the April number of the *North American Review* is on "Wealth and its Obligations," by Cardinal Gibbons, and is based on Mr. Carnegie's article on "Wealth," published in the magazine in June, 1889; also on the recent discussion of the subject by Mr. Gladstone, Cardinal Manning, and others in *The Nineteenth Century*. Cardinal Gibbons' article will command wide attention. An allied subject, "Pauperism in the United States," is treated by Professor Richard T. Ely, of Johns Hopkins University, whose studies of economic and sociological questions have gained for him an enviable reputation. Closely connected in thought with these two articles is that on Peter Cooper's life and philanthropic work, "The Example of a Great Life," written by the editor, whose near acquaintance with Mr. Cooper gives him unusual opportunities for speaking on this subject. The paper is timely, since the centennial anniversary of Mr. Cooper's birth was celebrated on the 12th of February. Under the title, "The Duty of the Hour," Secretary Rusk discusses the recent advent of the farmer in politics and the debt owed by men of all other callings to the agricultural interests of the country. Mr. M. W. Hazeltine takes a hopeful view of "Married Women in Fiction," both as writers and heroines. The recent novels of Julien Gordon (Mrs. Van Rensselaer Cruger) furnish the main grounds of his hope. Sidney Dillon, Esq., president of the Union Pacific Railway, writes strongly, on "The West and the Railroads," and the obligations which the West is under to the corporations which have done so much to open up and develop it. Some "Men of the Salisbury Parliament" are sketched by Henry W. Lucy, the well-known Parliamentary writer for the London *Daily News*. Miss Agnes Repplier has a most interesting essay on "Humors of the Cookery-Book," and William Mathews writes on "Civilization and Suicide." A notable contribution is that from the pen of Emilio Castelar, the famous Spanish statesman, entitled "The Best Sign of Our Times." It is an historical review of democratic evolution and revolution in Europe. The Notes and Comments include essays on "A Belated Crab," "The Legal Profession Defended" (a reply to Homer Greene's article, "Can Lawyers be Honest?"), "A Requisite of Reform," etc.

THE third number of the *Monist*, the quarterly magazine published by the *Open Court* Company, is before us, and maintains the high character of the preceding numbers. Joseph Le Conte contributes the opening essay, on "The Factors of Evolution," in which he enumerates the leading principles which have helped build up the structure of modern scientific philosophy, assigning each its origin, Lamarckian or Darwinian, and describing its proportional rank and value. Prof. Cesare Lambroso contributes two articles, the first containing some illustrative studies in criminal anthropology under the title, "The Physiognomy of the Anarchists," the second on "Innovation and Inertia in the World of Psychology." R. Meade Bache writes on the "Duality of Mind." Dr. George M. Gould on "Immortality." The latter confesses himself unable to understand the hunger for personal identity and thinks it rises from "a childish obtuseness of character"; the desire for it is "the renunciation of progress." Prof. Ernst Mach and the editor join in a discussion of "Some Questions of Psycho Physics." Lucien Arreat furnishes some literary correspondence from France and C. Lambroso from Italy.

Printers' Ink. A journal for advertisers. New York: Geo. P. Rowell & Co., 10 Spruce St. Weekly, $2.00 per year.

A weekly journal of the art and science of advertising. Not yet two years old, it has made itself so indispensable to any advertiser desirous of keeping up with the times, that the wonder is how business was for so long done without it. A notable feature is a weekly column of "Stray Shots," by Artemas Ward, of sapolio fame.

"A MODERN HYGEIAN" is the title of a handsome pamphlet-book containing articles by Caroline M. Dodson, M. D., of Philadelphia, President of the National Woman's Health Association of America; Oscar B. Moss, M. D., of Kansas City; Mrs. Annie Jenness-Miller, of New York; Grace A. Preston, M. D., resident physician of Smith College, Northampton; Mrs. Mary A. Livermore, and other prominent writers. The book is illustrated with full page engravings. Any reader of the UNITY can obtain a copy free by sending a postal card to the publishers, George Frost & Co., 31 Bedford Street, Boston, Mass.

Lee and Shepard have just issued what is claimed in some quarters to be the hit of the season. It is said that, "One page read of *Sardia* will awaken the desire to read the whole book. It has the purity of spring-water, the sparkle of champagne, the soft intoxication of delight and the strong, sweet essence of truth, which permeates and makes wholesome the mental draught."

CORNELIA SORABJI, who at eighteen was professor of literature in the university at Bombay, has just submitted papers on Roman law which are held by Oxford examiners to be "the most remarkable and able ever presented by any student of either sex in the university."

MISS MARY E. BURT, author of "Literary Landmarks," is at work on a new book, to be completed in four volumes, and providing a course of work in literature for the student that is excellent for systematic arrangement. Part I. is announced by the publishers, Albert Scott & Co., of Chicago.

PROF. ROBERTSON SMITH, who was associated with Prof. Baynes in editing the last edition of the "Encyclopædia Britannica," and who succeeded to Prof. Baynes' place as chief editor after his death, has undertaken to edit a new biblical dictionary.

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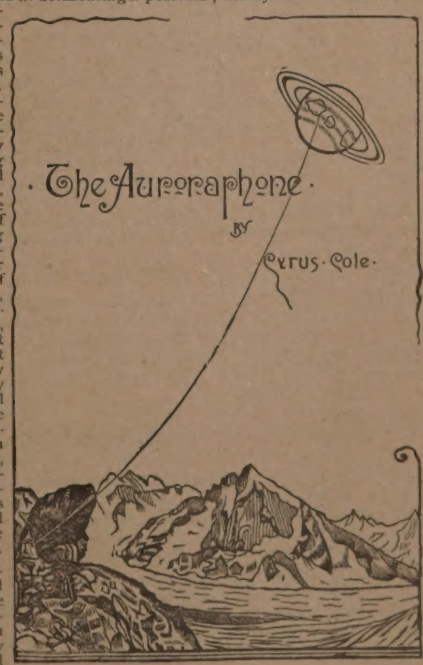
Sprightly in style, sensible in its logic, and scientific in its denouements . . . accessories of out-of-door adventures and daring escapades, a ghost story and a love story artistically blended with the AURORAPHONE messages.—*Religio-Philosophical Journal.*

The Gospel Banner—(Conservative Universalist)—says of the book: The purpose of it is commendable. It aims at delineating a possible world of human beings thoroughly united in pursuits, sympathies, successes, joys and sorrows, struggles and attainments—a unified world grounded on an all pervasive and inclusive brotherhood, actuated by unity of beliefs respecting individual origin and destiny. . . . The ideas are much like those of the Gospel regarding a community of interests; if one member suffers, all suffer; if one is prosperous, joyous, happy, all partake of his experience, if not at once, then at some later period. It is an attempt to show what this world may be, what it yet will be, when the pure truth of the New Testament touching human origin and destiny, brotherhood and helpfulness shall be embodied in the minds and acts, the laws and institutions of the whole family of earth.



The Twentieth Century—(Radical Social Reform) says of the book: The Auroraphone opens as though it were merely a story of adventure, very well told indeed, but still a story of adventure. But the "hair breadth 'scapes" of a party of young men, interspersed with many a ludicrous incident, really constitute the introduction to the more solid and valuable part of the book. The author has evidently read "Robert Elsmere," "Looking Backward," and other sociological and religious novels, and realizing their shortcomings as *novels* has not fallen into the error of introducing long and seemingly interminable discussions. The reader is never allowed to forget that he is reading a story, and thus the interest never flags. There have hitherto been religiously heterodox novels, and economically heterodox novels. "The Auroraphone" combines the heterodoxiness of both.

Philadelphia Item: This story is a romance of the most startling character, ... exceedingly amusing. . . . The man at the other end of the auroraphone explains how he came to get into communication with the earth, and then gives to the operators on top of the mountain the history of Saturn, explicitly explaining their ideas of the social and moral conditions through which they had passed. . . . There was ample time for the author to weave into his story several pretty love episodes and exciting incidents. The story is decidedly well written, and will be read with much interest and pleasure.

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Notes from the Field.

Western Unitarian Sunday-School Society:—At the April meeting of the Board of Directors of the W. U. S. S. Society, Rev. L. J. Duncan was elected to fill a vacancy. The resignation of Mr. Jones having been presented, the matter was considered, and as it was the sense of the meeting that Mr. Jones was indispensable on the board, his resignation was not accepted.

A second edition of the second series of lessons in the "Six Years' Course" having become necessary, it was voted to print another thousand of "In the Home"; a third edition of five hundred "Heroes and Heroism" was also voted.

It was voted that Rev. H. D. Maxson be asked to revise and prepare his Lesson Leaves which have been printed in UNITY in connection with the first line of study in the "Six Years' Course," and that they be put into pamphlet form, or such other shape as may seem most available for those who may be entering upon this course of study another year.

A committee on the preparation of lessons was appointed, through whose hands should pass for revision the remaining four series of lessons in the course. The names on this committee were Miss Mary L. Lord, chairman, J. C. Learned, H. D. Maxson, W. C. Gannett, and Elinor E. Gordon.

Reports having been received from the committee on the Summer Institute, which was appointed August 21, 1890, at one of the meetings of that assembly at Hillside, Wis., we give its communications below:

The committee on arrangements for the next Sunday-school Institute, beg leave to make the following report:

We recommend: 1. That the place of meeting be Hillside, Wis., where such a successful Institute was held last August.

2. That the time of meeting be the first two weeks in August, 1891.

3. That the Rev. John C. Learned, of St. Louis, be invited to take the place of instructor in the study of Comparative Religions.

It is urged by the committee that all workers interested in the new course of Sunday-school lessons, make special effort to attend this meeting.

Signed,
ELINOR E. GORDON, Sioux City, Ia.
HENRY DOTY MAXSON, Menomonie, Wis.
LESLIE W. SPRAGUE, Monroe, Wis.
THOMAS P. BYRNES, Humboldt, Ia.
MILA F. TUPPER, Grand Rapids, Mich.

The committee had corresponded with the people of Helena Valley, Wis., to learn if accommodations could be had, as before, for guests attending the meetings, and we give, also, the main part of the response:

"We shall be delighted to welcome to our valley, our church, our homes, and our hearts, the Sunday-school Institute, should it decide to come to us. We can promise as much for the comfort of the members as last summer, and as much more as our experience of last summer may lead us to forecast the needs, and our busy lives and limited means may enable us to do.

The labor which the presence of the Institute may impose upon the members of our church, is nothing in their estimation compared to the great pleasure and uplifting they receive from the Institute and the presence of its members in their homes."

Very heartily yours,
LLOYD-JONES SISTERS and other friends in the Valley."

This cordial response was appreciated by the board, and the location of the next summer's Institute was decided. It is suggested that those who expect to attend the meetings will do well to correspond with secretary concerning accommodations.

A course of primary study, for the four years preceding the six years' course will soon be in preparation, by Elinor E. Gordon, the outline for which will form a part of the work of the Summer Institute, together with that of "In the School," by Juniatta Stafford, and "Religions of the Older World," by John C. Learned.

ELLEN T. LEONARD, *Sec.*

Gardner, Mass.—Rev. and Mrs. Litchfield invited the families connected with the Unitarian church to meet them on Wednesday evening, the 8th inst., at the church building, with the desire of bringing all the people together, so far as possible, for social intercourse. A large number responded to the invitation and passed a pleasant evening. Singing of solos, and also by a quartette of male voices, added to the pleasure of the occasion. The date marked the twenty-fifth anniversary of the marriage of Mr. and Mrs. Litchfield. Rev. W. S. Heywood, who performed the ceremony twenty-five years ago, not deeming it necessary to re-marry the couple, made some very pleasant remarks. The guests left several substantial tokens of regard.

Hartford, Conn.—The Unitarian Society of Hartford reports fifty-one members received inside of three years, during the present pastorate of Rev. Perry Marshall.

Rockford, Ill.—From a private letter to a UNITY friend we extract the following, which will interest our readers. Dr. Kerr presides over a Unity church here that is undenominational and even without the semblance of a creed. At present the Doctor is giving a series of Sunday night lectures on the "Evolution of Religion," and it is putting it mild to say that his lectures are very instructive and intensely interesting. The Doctor has traveled extensively, is a thorough scholar, a fluent speaker and treats his subject from a broad and liberal basis entirely free from sectarian taint or religious bias. The seating capacity of his new church is taxed to its utmost limits every Sunday night to accommodate the people who flock to hear him. Ministers from other churches denounce him from their pulpits in a roundabout way, and sometimes by making personal allusions to him—in one instance calling him "Satan in the pulpit." The press of the city takes delight in publishing the thunders hurled from the pulpit at the Doctor, and sometimes they try to make it a little stronger by adding a reverberation of their own. But calm and unruffled as the ocean's depths, Dr. Kerr hurls his *facts* at them, and tells them the facts are accessible to all if they will only take the pains to look them up. Elder Knapp, the great Baptist revivalist once prayed the Lord "to get hold of that curly Kerr and shake him over hell until his infidelity was all burned out of him." Mr. Knapp has already solved the great problem, and Kerr, hale and vigorous at seventy, is still appealing to his hearers in matchless, glowing words, to use their reason in regard to every theological question that is presented to them. Any philosophy or belief that openly courts the light of day and solicits investigation must necessarily have an element of truth in it.

Boston.—The Sunday School Society will publish a new service for "Flower Sunday" with an attached leaflet of recitation.

—Rev. A. W. Jackson, who lately visited England and saw Dr. Martineau in relation to gathering materials and forming impressions to serve in Mr. Jackson's projected volume on "Martineau and his Work," will speak upon that subject at the next meeting of the Monday Club.

—Rev. M. J. Savage will give the last Saturday afternoon lecture of the season in Channing Hall on "The Religious Progress of the Last Three Hundred Years."

—The Annual meeting of the Ramabai Association was lately held in the old South Church. Fifty-seven helping "circles" are on the list for the United States, which have contributed in 1890 $5,620.95. The annual expense of the work in India is $6,000. The permanent fund for building and maintenance is $24,000. The school increases in numbers and usefulness and in favor of Hindu philanthropists. A home and a good English education are given to the widow-pupils, as well as instruction in domestic duties. Rev. E. E. Hale is president, Rev. Phillips Brooks and others, Vice-Presidents.

W. W. U. C.—A special meeting of the Board was held, April 15. Mrs. Woolley in the chair. Mmes. Jones, West, Semple and the secretary present.

The secretary reported 100 P. O. M. Record Books ruled and printed for $50, and 500 Classified Tracts Lists for $20, and as treasurer stated the financial condition of the Conference.

The question of voting at the annual meeting was again opened and re-considered, the board agreeing that the precedent of past years must be held to at the approaching meeting, which allows members and delegates to vote.

It was moved and passed that the nominating committee be as follows: Mrs. L. B. Fisher, of Alton, Chairman; Mrs. Bradley, of Quincy; and Miss Hultin, of Des Moines.

The Conference Programme for May 12, was read and revised.

It was voted that the President and Secretary be given authority to arrange for the publication in pamphlet of the proceedings of the annual meeting, providing such action seem to them wise.

The meeting adjourned.

FLORENCE HILTON, *Sec.*

Richmond, Ind.—We hear of the death on April 6, of Mary Louisa Vining, of Richmond, Ind., a reader of UNITY and a devoted friend to all that UNITY represents. One who knew her well writes: "She has been an invalid for over twenty years, and still has written many hundreds of letters and has done a post-office mission work in her own way that was wonderful. She was the most intense sufferer I ever knew and yet was always cheering up others." Here was the faith of the heart, and such souls as hers never die. Wherever she may be she is still about her Father's business.

Returning.—Hon. D. L. Shorey, president of the Western Unitarian Conference, who has been in Europe for some months, writes that he will sail from Southampton on the steamer Augusta Victoria of the Hamburg line on the 18th of April for the United States. We are pleased to learn that Mr. Shorey has turned his face homewards and that he expects to be in Chicago at the W. U. C. Anniversaries, May 12–14.

Dresden, Germany.—The following extract from a letter written to a post-office mission worker by Pastor Gamper of Dresden will be of interest to UNITY readers: "These sermons of Mr. Savage and J. V. Blake have already given me much pleasure and many an impulse. The American fashion of preaching is quite different from ours, much fresher, and takes hold more of the life of the day. In these discourses one finds references to the newest literature, quotations from the writers of the present. It is not customary with us to bring such into the pulpit; and yet such things awaken interest. Everywhere these preachers insist on the daily proof of one's religion by one's life. This practical Christianity is that of which our time stands in need with us in Europe also. UNITY too, which comes to hand regularly, brings me into pleasant connection with religious efforts that are congenial to me. Fortunately we have, in our "Reformed Parish" in Dresden, perfect freedom in matters of belief and are bound by no confession of faith."

A Correction.—In our reference last week to the lecture of Rev. A. K. Glover in the Cathedral, Chicago, April 9, we were misled by the report in the Chicago *Inter Ocean* into giving currency to a sentiment which Mr. Glover repudiates. He writes to the *Inter Ocean*, "It is my duty to say that I never uttered such words, as they are wholly opposed to our church principles." He writes UNITY to the same effect, also stating that his change from Unitarianism to Episcopalianism had long been in contemplation, and that he left his charge in Grand Haven, last October, to enter the Episcopal ministry; the six months occupied in teaching at Evansville, being considered but probationary. We regret to have unintentionally misrepresented Mr. Glover and herewith send out our correction as widely as possible.

Englewood, Ill.—From the *Universalist Messenger*, published by the First Universalist Church of Englewood, of which Rev. Florence Kollock is pastor, we take the following, quoted from the *Universalist Monthly*, published at Newark, N. J., Rev. W. S. Crowe, editor: "'*The Bible of To-day*,' by Rev. John W. Chadwick, is perhaps the best introduction to Bible study extant. The chronological table of the various books and scraps of which our Scriptures are composed is itself worth the price of the book. The minister who takes these lectures as the foundation for a year's work in his Bible class will more than likely do the best year's work of his life."

Wichita, Kansas.—A faithful worker at this point writes in hopeful strain of the work of Rev. Eugene R. Shippen, saying: "It is only a matter of time when we shall have a large church filled with the culture and intellect of our city." Our correspondent adds that Mr. Shippen has received some very flattering invitations to other points, with the offer of a larger salary than his present society can afford to pay, but that he chooses to remain at his present post and help push so promising a work to a successful issue. We commend both the insight and the devotion to principle such a course illustrates.

Des Moines, Iowa.—The Iowa Conference of Unitarian and other Independent churches is in session this week, 20, 21, 22, at Des Moines. Besides the Unitarians of the state, we see on the programme the names of Rev. J. H. Palmer, Universalist, of Cedar Rapids, Rev. H. M. Simmons, Minneapolis, Rev. John R. Effinger, Rev. J. Ll. Jones and Mrs. Celia P. Woolley, Chicago. After an address of welcome by Hon. B. F. Gue, president of the conference, and a response by Rev. E. E. Gordon, of Sioux City, the conference sermon was preached on Monday evening, 20, by Rev. Mary A. Safford, of Sioux City. We shall give some report of proceedings in next week's UNITY.

Valparaiso, Ind.—We are in receipt of a Valparaiso paper giving report of a sermon by Rev. J. O. M. Hewitt, in the Opera House of that city. Mr. Hewitt visited Valparaiso recently and spoke on "The Fall of Man," in the series of Unitarian services, of which Rev. T. G. Milsted, of Chicago, has had charge. The discourse is spoken of as scholarly and such as is seldom heard outside the large centers of population and culture.

Hinsdale, Ill.—On Sunday, April 12, Mr. Elia S. Yortcheff, of Bulgaria, filled the pulpit of Unity Church and in the evening lectured on "Bulgaria, the Bone of Contention in Europe." His audiences were much interested in him and in his discourses. Mr. Yortcheff left Chicago on the 16th inst, for Boston

La Porte, Ind.—We hear from La Porte that Mr. J. W. Broeffle, a member of the congregation, formerly in the active work of the Unitarian ministry, is occupying the Unitarian pulpit of that place, giving "perfect satisfaction, and will remain until the summer vacation." His sermons receive favorable mention in the daily papers.

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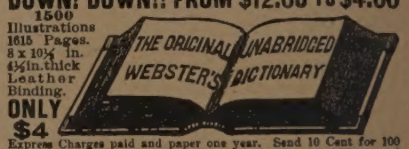

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Mon.—In a character, as in a rock, there may be water holes.

Tues.—Right has its passion, and that passion is an element of progress.

Wed.—Nothing is more dangerous than discontinued work.

Thurs.—What love begins can only be completed by God.

Fri.—God is behind everything, but everything conceals God.

Sat.—Labor is the law, and whoever repulses it as a bore must have it as a punishment.

—*Victor Hugo.*

Make-Believe Spring.

A wee Daisy whispered, "'Tis time, dears, I think;
The winds have stopped blowing, I can't sleep a wink!
Get ready your frills and your nice golden caps,
To peep when the rain on the door softly taps—
The warm silver rain softly taps."

A meek little Violet answered, "'Tis plain
She talks in her sleep! Let us slumber again."
"That's just my opinion," observed Buttercup;
The sunshine will tell us the time to get up—
Precisely the time to get up!"

"Hush!" whispered a Lily, "Why wake us so soon?
Though you may not hear them, the harsh breezes croon;
They tell of the storms, that are coming this way;
It will not be springtime for many a day—
Ay, many a desolate day."

"Oh! do go to sleep," sighed a Crocus near by;
"There is n't the sign of a bird in the sky;
You must have been dreaming; if springtime were near,
You foolish young Daisy, I'm sure *I* should hear—
The first one of all *I* should hear!"

But Daisy replied, "Oh! I know 'tis the spring!"
Then Golden-rod sighed, "If you hear the birds sing,
Why linger, you foolish young Daisy, at all?
I only began to sleep late in the fall;
Go! there's a dear, don't wake us all!"

Now, while they all whispered, the winds had grown still;
The clouds became ashen, o'er valley and hill;
"So softly I'll fall," said the feathery Snow:
"I'll make believe spring for the flowers below—
The whispering flowers below!"

—*George Cooper in The Union Signal.*

A Million Dollar Bills.

"If you had a million dollars in one-dollar bills, how high a pile would they make?"

That question has often been propounded, and as many times answered. Some persons say that the pile would be only a few feet high; and others declare that it would reach to the top of Bunker Hill Monument. This latter answer usually meets with much derision, but it is in fact not equal to the truth.

Two sight-seers found this out for themselves in a recent visit to the great Treasury Building in Washington. They had seen its beautiful banking-room with handsome panels of American marbles,—a delight to patriotic hearts. They had been through long corridors, and into the vaults where bags of silver are stored to prove that Uncle Sam can keep the promises made upon his paper money. They had also seen the crisp, new paper money itself, being counted by women who are especially quick and correct in doing so. And then they saw packages of these new bills being sealed up in papers. The official in charge said that each package contained four thousand bills all of one denomination, but without regard to the value of that denomination, whether ones, twos, fives or twenties. There were two piles of two thousand bills in each package which measured seven inches in height as taken from a press preparatory to being enclosed in the paper.

So our sight-seers had a basis of calculation, and found after a little process of arithmetic that, as two thousand one-dollar bills make a pile seven inches high, a million one-dollar bills would make a pile two hundred and seventy-five *feet* high. That is more than the ridiculed comparison to Bunker Hill Monument, which is only two hundred and twenty feet high.

What a freak of the fancy to imagine such a slender pile rising into the air by some strange power of support! And what a stretch of the imagination to suggest even a portion of all the power that so much money might represent! What good it might put into the world if all used wisely for unselfish benefit! If each dollar were spent separately, what a history could be piled up! "Many a little mak's a mickle" our friends quoted. And then the thought followed that, as the dollar bills piled up, just so deeds count up during a lifetime, little by little, into a sum greater than is realized.

As these sight-seers turned away from the treasury building, there rose before them a monument higher than that of Bunker Hill. It was the Washington Obelisk standing in pure whiteness against the blue sky,—tall, majestic, simple,—a fitting tribute to the character that rises pure and strong as Washington is seen in the light of history.

The monument is five hundred and fifty-five feet high, and is said to be the highest structure of masonry in the world. It is a plain, four-sided shaft of white marble, and its many stones seem very small as piled upon each other to such a great height. It is indeed typical of Washington, whose nobility is revealed in every relation of life,—one virtue supporting another in pure integrity. In contemplating his life one realizes the rare fact that his virtues were not accompanied by corresponding vices. This is expressed in a eulogy by Dr. Andrew Reed, an English philanthropist, which hangs framed at Mount Vernon.

"Washington,—the Brave, the Wise, the Good. Washington,—Supreme in War, in Council, and in Peace. Washington,—Valiant without Ambition; Discreet without Fear; Confident without Presumption. Washington,—in Disaster, Calm; in Success, Modest; in All, Himself. Washington,—the Hero, the Patriot, the Christian;—the Father of Nations, the Friend of Mankind;—who, when he had won all, renounced all, and sought in the Bosom of his Family and of Nature, Retirement,—and, in the Hope of Religion, Immortality."

This monument is indeed an inspiration. It speaks of homage and of example. Its stones incite us to build up character, deed by deed, and thought upon thought. Of more worth than any pile of dollar bills—even a million of them—is such a sum of daily right living.

HARRIET S. TOLMAN.

An Italian Nobleman.

The story has reached us of an Italian nobleman who at the altar refused to marry a young English heiress because her bridal dress was trimmed with white doves. Ornithologists assure us that the decided progress already made by the press in creating public sentiment against this cruelty and barbarism has largely increased the song birds at the northern nesting haunts. *Any woman who persists in the use of real birds and birds' wings should be socially ostracized. Let her lay aside her prayer-book and learn mercy and grace, and to be faithful to her natural obligations.—Progressive Age, Minneapolis.*

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Announcements.

WESTERN UNITARIAN CONFERENCE.

The treasurer reports the following cash receipts.

FOR CURRENT EXPENSES.

Previously acknowledged	$1,073.68
Unitarian Church, Moline, Ill.	10.96
Second Cong'l Church, Quincy, Ill.	48.95
	$1,133.59

ON ENDOWMENT FUND.

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